



"Demolition is undoubtedly a vulgar task; the highest glory of the statesman is to construct. But there is a time for everything — a time to set up, a time to pull down. The talents of revolutionary leaders and those of the legislator have equally their use and their season. It is the national, the almost universal, law, that the age of insurrections and proscriptions shall precede the age of good government, of temperate liberty and liberal order."

— THOMAS BABINGTON MACAULAY.

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## A TIME FOR CHANGE? OR A TIME FOR REVOLUTION?

By ANTHONY JEMMETT

It is time that those of us who have thus far survived the virulent spiritual plague sweeping our country, with its symptoms of racial mongrelization, cultural degeneracy, and social chaos, started seriously thinking about revolution. Yes! We have just uttered the word that has become, through long association with anarchism, anathema to the comfortable majority and all righteous and dutiful conservatives still living in the "good old days." Literally taken, however, the sense of the word that concerns us is simply a COMPLETE AND TOTAL CHANGE, and if it is not time for such a change at this juncture of our affairs, and in the horrendous mess now threatening our very survival, then there will never be a time!

In the full realization of the meaning and effect of the word, revolution, lies the only hope of saving whatever is yet salvageable in this culturally and racially moribund nation of ours. However, while the comfortable, so-called "silent majority" is busy being very audibly UNSILENT about the EFFECTS of the system now hag-riding our country to its destruction, it manages to remain heroically oblivious to their CAUSE, the system itself, for the simple reason that the "silent majority" is itself one of the principal parts of the system; a part that has become, along with the "Right-Left" hoax, one of the main factors in its perpetuation.

However, to those of us with the intellectual force to muster the momentum necessary to break clear of the turgid mainstream of "Right-Left" thought control and climb up out of the illusory mud — the silted delusions — of the "American dream" onto the solid bank of Reality, where things can be seen long and whole, not only the effects now besetting us, but their cause — their source — become quite clear, and with its recognition, the knowledge of the only possible cure, the only hope for averting the disaster now bearing down upon our nation with the surety of Nature's inexorable laws and their consequences when bent long enough and far enough. But, like the heights of Nietzsche's Zarathustra, this knowledge is a perilous, albeit heady level of awareness bringing with it a responsibility that requires a special breed of people to live up to. This knowledge brings with it an obligation on the part of its possessors to at least attempt to make use of it — to at least attempt what must be done, before it is forever too late to do anything.

For the sake of those who have not yet achieved this clear perspective, let us pic-

ture for a moment a huge, rotten, rickety, termite-ridden, vermin-breeding building — a structure unfit even for beasts, but amounting, nevertheless, to one vast tenement inhabited by a mobocracy of people who, in their debased and perverted instincts, are in some ways lower than the beast-world. Next, let the reader imagine having to live in such a slum — a slum so bad that not only the facilities necessary to healthy life are lacking, so bad that not only does he (the reader) live in constant danger of its collapsing on his head, but, in its disease-ridden and festering squalor, such a threat to all other life in the world around it, in its contagion, that it was only a matter of time before the rest of the world rose up en masse and set it to the torch, in self-defense.

Now the question is, what would such a person, with normal life-instincts, do? Would he accept such a sickened state of existence, like a fool; would he flee to some distant refuge, like a coward; or would he accept the responsibility, the duty thus thrust upon him, and to the best of his ability, set about the demolition of the slum, knowing that only in its destruction, paradoxically, lay the preservation of life, to clear the way for the construction of a truly life-worthy structure, one based on the laws of health and life, and not on their abnegation.

It should be apparent by now that this great "slum" of the world is none other than the vast Jewish colony and hot-bed of culture distortion that the United States has long since become.

The choice is quite clear — decay and death, or drastic change, the change understood in the word REVOLUTION. Considered in this light, the word loses its frightening connotation and assumes instead one

of hope, the only real hope open to us at this point in history.

There are always those, of course, who despite their awareness of the issues, will choose to shirk their duty, or misguidedly cling to outworn principles and sentimental nostalgia for the "good old days" which probably never existed in the first place, and certainly do not now. Yes, there was a time when America boded greatness for the future, when the European stock that produced the philosophical subtlety of Jefferson, the earthy dynamism of Andrew Jackson, the chivalry of Robert E. Lee and the combination of all these in such figures as Lincoln and Teddy Roosevelt, was busy carving a new empire out of the wilderness. Bluff this new breed was, and hearty, with the tang of the soil, and work, and frontier life, but it inspired Whitman's vision of a future "breed of superior persons" and managed to build, before its decline, the mighty structure of world power that the Jewish termites usurped and converted into the sty where now wallows the sub-bestial, miscegenated mob which the Jews so profitably "farm."

We speak of America's greatness in the past tense, for this great nation and its doughty builders are no more, as a glance at the "American scene" today will show. They have gone the way of the Egyptians, Persians, Greeks, and Romans. In their hey-day they were too busy building a new country and producing statesmen to run it, too busy working to feed and shelter themselves and their families, or even fighting for their lives, to have time for petty politics, graft, "social studies," symposiums, leagues of women voters, and liberal "guide-lines", and therein, despite the tears of certain poor souls of the tea and sympathy set at the thought of such a "hard lot" in life, lay their strength. They knew a purpose in life, and the successful meeting of challenge, and the fruits of their own labor, the sweetness of which was never tasted by our modern American bourgeoisie and welfare-recipients. In short, they had the Will-to-Life, unlike the America of the "sickly seventies," with its nihilism and life-abnegation more appropriate to a Buddhist monastery than a former flourishing outpost of the West. But these former great Americans made the same fatal mistake that so many other nations have made in the past. In their guileless zeal and preoccupation with the task of creating, they allowed the Jewish world-termites, whose only task is destroying everything not Jewish, to enter in and entrench themselves. From that point on, it was only a matter of time before the "ark of state" was

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